

Just as we are ready for the press a communication from brother D. J. Myers announces a glorious meeting at Homerville, Ohio, conducted by Brother Jacobs, the pastor. Progress of these meetings has been reported from time to time, but the last report says eleven more confessions making a total of 28 to date. This has been a remarkable meeting, 20 meetings and 28 confessions. Brother Myers adds: "If all these will hold out faithful, Oh, what a comfort it will be to look back to these meetings in the Homer church in the new century. There will be meetings this evening and to-morrow evening. House was nearly full last night; storm and bad roads do not hinder people from attending church when they feel an interest. There are still others here who ought to be converted. May the Lord continue to bless us in bringing about conviction and conversion, till every house in this vicinity shall know the Savior as their Lord." We hope to have a full report of these meetings from the pastor, Brother Jacobs, when the meetings close. Another great victory for the Master has been gained. To him belongs the praise.

"Reminiscences" by Brother Yoder on another page may not be very interesting reading to one or two or more German Baptists, but really to one who has gone thru the conflict from the very beginning it is both interesting and encouraging. What a battle it has been! What associations the thought of this conflict brings to our minds! What memories! Let any one who entered the battle when the struggle began, now look back over the eighteen years that have passed, note the trials, the breaking away from near friends, from fathers and mothers, brothers and sisters, and thru the long years fight a warfare which from a human point of view was a hopeless cause. Just nineteen years ago the first Brethren Sunday school was organized at Meyersdale, Pa., by four brethren who had been counted out of the congregation "across the creek." The attendance was 27. In a few weeks there were above one hundred, Brother Holsinger was called to preach for the few brethren, and in March of the same year the writer was called as pastor of the little flock, and with them we labored until called to take charge of the work which now occupies our time. Had the German Baptists continued the "tactics" adopted at the beginning of the division, the larger body now would be, not the Conservative element, but the Progressive element. But thank the Lord, we have the satisfaction which comes from victory. We have won, and the principles for which we contended and for which many of us suffered ecclesiastical, and in many cases, social ostracism, have triumphed. To a large degree the German Baptists themselves are free from the chains that held them in slavery, and for this freedom they have the Brethren to thank. But we have diressed, Brother Yoder's reminiscences will stir the hearts of many. We shall not be surprised if Brother Bashor will emerge from his hiding place, and the tongue and pen formerly so mighty for the Lord again be touched with the fire of enthusiasm; others will feel the electric current, and what if a wave of holy enthusiasm will belt the brotherhood. So may it be. So far as our warfare with the G. B.'s is concerned, the struggle is over. Let us be kind to them as to a conquered foe. They have seen their mistake, tho they have not yet been quite humble enough to acknowledge it; they have lost in the struggle, and the traditions of the Elders have now but little power over the great majority of that people. Gradually the power which for a time so successfully wielded the ecclesiastical ax is yielding to the kindlier influence of love; intolerance giving away to tolerance,

and there is no reason why, in the years to come, these bodies should not unite in one tremendous effort for the triumph of primitive Christianity.

Information Bureau

I would like to have explained why a Baptistery is preferred to a natural stream of water for baptismal purposes?

We do not know that it is. So far as our acquaintance goes the Brethren everywhere prefer the natural stream, and as a rule applicants have the same preference. There are places however where a Baptistery is almost a necessity. It is not always convenient to go to a stream, in fact it may be next to impossible, and to overcome these inconveniences, Baptisteries are put into churches. In case of sick people, and in extreme cold weather they also serve a good purpose. We know of churches with good Baptisteries, and yet more than nine tenths of all applicants for baptism are baptized in a stream. So far as the right or wrong of their use is concerned it is neither here nor there. To take the chill from the water for the purpose of baptism is just as legitimate and just as scriptural as to increase the temperature of the atmosphere in the church where people worship. These are matters of expediencies in which the gospel allows much freedom.

What does Paul mean in 1 Cor. 11:10 where he says: "For this cause ought the woman to have power on her head because of the angels"?

The Revised Version makes this a little plainer: "For this cause ought the woman to have a sign of authority on her head, because of the angels." A sign of subjection to the man as it was then understood, and the want of this sign would bring her into reproach, for this covering is a sign, not of her subjection only, but of her chastity as well. All this has been done away with as it was not a principle laid down by the apostle for all time, not any more than the instructions to the women to keep silence in the churches apply now. The very next verse explains this more fully, for Paul declares in the Lord these distinctions do not exist. In Christ Jesus all are one, there is neither male nor female. For further information the querist is referred to a tract called the "Prayer Covering" by J. L. Gillin, for sale at this office.

In the Parable of the Pounds, a certain man called ten servants and gave them ten pounds, one pound each. The first one gained ten pounds, the second five pounds, and another gained nothing. Now can you or some one else tell me what became of the seven servants that we have no account of doing any trading?

We can not answer for other but as for ourselves we know nothing about it; the word does not say what became of them, what they did, or anything more than that the Lord gave them one pound each. May it not be that those who reported were representative? So far as the teachings of the parable are concerned it is a matter of entire indifference what became of them, or what they did. The point of the parable is sufficiently illustrated by the three servants who reported to their Lord.

Literary Notes

The Arena for February is sixteen pages larger than usual—the increase being probably due to an exhaustive presentation of the "Theological Views of a layman," by Edward A. Jenks, A. M., of Concord, N. H., whose article will repay perusal by both clerical and lay members of all branches of the Christian church. Among the other contributors are two clergymen—the Rev. T. F. Hildreth, who makes some pertinent observations concerning the last Presidential campaign, and

the Rev. Joseph S. David, the Swedenborgian, whose paper on "Vibrations, Waves, and Cycles" will interest all students of the occult sciences. Other timely articles are: "The Merchant Seaman and the Subsidy Bill," by Walter Macarthur, and "Prepare the World for Peace," by E. S. Wicklin. The first of a series of articles on "Laying the Foundations of a Higher Civilization," by B. O. Flower, and Miss Kellor's second paper on "The Criminal Negro" are especially interesting, while an interview with Prof. Frank Parsons on "City Ownership and Operation of Street Railways" is perhaps the most important feature of the number. Editor Flower's discussion of "Topics of the Times" and "Books of the Day" is, as usual, instructive. *The Arena* is only \$2.50 a year or 25 cents a copy. It is now issued by The Alliance Publishing Company, of New York.

The Saturday Evening Post announces for early publication a twelve-part serial story of love and adventure by Morgan Robertson. *Masters of Men* is a powerful tale of the new Navy.

The central figures in the story are a rich orphan, who has entered the navy as an apprentice, and a young ensign, fresh from the Naval Academy.

This romance may fairly be called the best work of the best writer of sea stories in the country.

It is no new thing for Mrs. Phoebe A. Hearst to be interested both in the welfare and happiness of children and young people. She was a school teacher in the days before her marriage to Senator Hearst, and probably little dreamed that one day she would be able to spend millions on behalf of others. Her work for the University of California, and her Kindergarten Work, are very sympathetically described by Sarah K. Bolten in the February number of *The Delineator*. Mrs. Hearst seems to spend all her time going about doing good, and not harm, with her enormous wealth.

From the National Capital

My letter this week will be short. There is much sickness here at this time which has effected the attendance at services. So far I have not mentioned a very praiseworthy work that our sisters have been doing the past few months. They meet each week and sew, and do different kinds of work. I believe their present aim is to make money enough to buy a new carpet for the church, as it is badly needed. So far the attendance at this "Sewing Circle" has not been all that is desired, but we trust that soon it will be, for "Many hands make light work."

I had still hoped to be able to "write up" some of the impressions made on my mind by receiving letters from quite a number of our brethren and sisters in which I gathered many things pertaining to their personal history and experience, etc. These lives are comparatively unknown in this world, but what a book is being written by the recording angel to be opened by and by!

Situated as I have been for several years, I have been able not only to feel the spiritual pulse of the brotherhood, but I think I can tell to a great extent in this way which of those lives have been quickened by the life of the Son of God. Later on the Lord may open the way for me to weave some of these items into book-form for the purpose of inspiring others to seek to obtain the life of this perpetual fellowship of the Holy Spirit. This statement will explain to some extent at least, why some have received personal requests from me along this line. Some have responded not only with the information asked for, but have accompanied the same with free-will offerings for the work, etc. We have reported the latter to Brother Cassel, the other, we desire to acknowledge in a fuller sense, as the Lord prepares the way.

W. M. LYON.